The Western Conference Unitarian

MAY 1911

A Liberal Religious Magazine devoted to Freedom, Fellowship *and* Character in Religion

"WE ARE CO-LABORERS WITH GOD"

The Western Unitarian Conference

Headquarters: Rooms 514-15-16 105 South Dearborn St. - CHICAGO

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The Churches of the Western Unitarian Conference.

OHIO.

CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd, N. E.

DAYTON—First Unitarian Church. Services at 3 P. M. in auditorium of the Young Woman's League. Rev. Troward H. Marshall. 530 Lexington Ave.,

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

SALEM—Unity Church, Pioneer Bldg., Garfield Ave. and E. Main St. Hour of service 11 A. M.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood, 1321 Kensington Ave.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Percy Dawson.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Traverse City, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen, 926 Cass Ave.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. VanSluyters, R. F. D. 9.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Traverse City, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M. Rev. A. B. Curtis.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M.

MOUNT PLEASANT—First Congregational Society Hours of service, 10:30 A. M. and 7 P. M.

ONSTED—People's Church. Hour of service, 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M., first, second and fourth Sundays of month. Rev. B. A. Hills, 303 W. 12th St.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St, near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 2041 Talbot Ave.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard MacQueary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2:30 P. M. Rev. C. A. Polson.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Rev. M. Rowena Morse, Ph. D.

CHICAGO—First Swedish Unitarian Church, Viking Temple, Sheffield Ave., and School St., Hour of service, 11 A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M.

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

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The

Western Conference Unitarian

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50c a Year. **5c a Copy.**

The new address at the head of this column does not mean that the Chicago office has changed its location. The Western Conference has had its office in the same building for more than twenty years and the present lease has two more years to run. In the renumbering of Chicago's down town district 175 Dearborn St. becomes 105 South Dearborn. After a little time we trust the new number will be as familiar as the old.

The program of the Annual Meeting of the Western Unitarian Conference appears in this issue of our paper. Special attention is called to the large amount of time set aside for business and to the resolution, printed elsewhere in this paper, which will be acted upon at the Indianapolis meeting. It is important that each church entitled to representation should have delegates at this meeting. Manifestly representation ought not to depend on the chance of individual members being willing and able to pay their own expenses. Each church should provide for the expenses of at least one delegate and of more if its financial ability permits.

Delegates should be elected on Sunday, May 7th, if not earlier. This will enable delegates to send advance notice to the entertainment committee at Indianapolis and so lighten its work.

Delegates who do not by the specified date send acceptances of the invitation extended by the entertaining church should provide for their own entertainment. For the information of those who prefer to do this we announce that the Claypool Hotel offers a daily rate of $1.50, European plan.

As we go to press (April 20th) about half the churches in the Conference have not yet sent in their contributions. Since the delegate cards are sent to the churches only as the contributions entitling to reresentation come in to this office the desirability of early remittance is clear. The treasurer is glad to receive contributions up to the time of giving his report, but he is much more pleased to receive them considerably before that time.

The churches and Sunday Schools visited by Rev. W. I. Lawrance, President of our S. S. Society, during the past month, all report a clearer vision, a saner enthusiasm, and an increased sense of obligation and opportunity in the matter of the religious education of our children. This visit also brings the S. S. Society face to face with the conditions and needs of the S. S. work in this district. One of the results of the visit is an increased conviction of the need and value of the Chicago Branch Office maintained at our Conference headquarters. From now on we shall carry a large stock of the publications of the S. S. Society and shall be in a position to meet all calls for them which may be made upon us.

Fifty-Ninth Annual Meeting
OF THE
Western Unitarian Conference

To be held in All Souls Unitarian Church, Indianapolis, Ind., Alabama St., near Fifteenth, May 15th, 16th, 17th and 18th, 1911.

Monday, May 15th.

4:00 p. m. Meeting of Board of Directors.
7:30 p. m. Conference Sermon, Rev. Fred V. Hawley, Chicago.
9:00 p. m. Reception to visiting ministers by the Indiana Harvard Club at the University Club

Tuesday, May 16th.

9:00 a. m. Meeting of Missionary Council.

Alliance Day.

10:00 a. m. Alliance Conference, Miss Fanny Field, Director for Ohio, presiding.
Topic, "How can we best use the power generated by the Alliance"
Discussion opened by Mrs. Tarkington Baker, Indianapolis.
General Discussion.
1:00 p. m. Alliance Luncheon, Mrs. Robert S. Fletcher, Indianapolis, presiding.
Greetings from Visitors.
2:30 p. m. Program Meeting, Mrs. Emma N. Delano, Chicago, presiding.
Alliance Hymn.
Invocation, Rev. E. C. Smith.
Words of Welcome, Mrs. F. S. C. Wicks.
Greetings of the National Alliance, Miss Emma C. Low, President National Alliance.
Address, "Alliance Conditions and Opportunities," Mrs. Mary B. Davis, New York.
Discussion.
Benediction.
6:00 p. m. Ministers' luncheon.
8:00 p. m. Platform Meeting.
"The Pulpit and Social Endeavor," Rev. Maxwell Savage, Louisville, Ky.
"The Demand of the Laboring Man," Rev. Rowena Morse, Chicago.
"Breaking Down the Barriers," Rev. Arthur L. Weatherly. Lincoln, Neb.

Wednesday, May 17th.

9:30 a. m. Business Session.
Address of Welcome.
President's Address.
Written reports by State Secretaries (five minutes each).
Michigan—Rev. Burton A. Hills.
Illinois—Rev. Fred V. Hawley.
Minnesota—Rev. George R. Gebauer.
Iowa—Rev. Eleanor E. Gordon.
Missouri Valley—Rev. J. H. Jones.

Report of Treasurer, Mr. Clement K. Pittman.
Report of Secretary, Rev. Ernest C. Smith.
Offering of Resolutions.
1:00 p. m. Luncheon in the Church Dining Room.
2:30 p. m. "RELIGIOUS EDUCATION."
"Some Ideals," Rev. Eugene R. Shippen, Detroit, Mich.
"Some Discoveries," Rev. Robert S. Loring, Iowa City, Iowa.
"The Value of the Story in Religious Education," Miss Edith D. Wachestetter, Indianapolis.
Discussion.
Devotional Service, Rev. Percy M. Dawson, Ann Arbor, Mich.
8:00 p. m. Platform Meeting.
"SPECIAL TYPES OF OUR WORK."
"A Mission Church and Its Work," Rev. Troward H. Marshall, Dayton, Ohio.
"A College Town Church and Its Work," Rev. Albert R. Vail, Urbana, Ill.
"A Well-established City Church and Its Work," Rev. Minot O. Simons, Cleveland, Ohio.

Thursday, May 18th.

9:30 a. m. Business Session.
Discussion and Votes on Resolutions.
Election of Officers.
2:30 p. m. Automobile trips about the city.
6:30 p. m. Banquet.
Toastmaster, Hon. Hugh McKennan Landon.
Speakers:
Rev. J. H. Mueller.
Rev. Manfred Lilliefors, Ph.D.
Mr. Mitchell D. Follansbee.
Rev. George A. Thayer, D.D.

INVITATION

All Souls Church of Indianapolis invites the delegates to the Fifty-ninth annual meeting of the Western Unitarian Conference to be its guests during the Conference sessions. Acceptances of this invitation stating probable time of arrival and departure should be sent to Mrs. Robert S. Fletcher, 27 West St. Joe St., so as to reach her not later than May 9th. A card will then he sent to each guest giving name of host with directions how to reach the house on arrival in Indianapolis.

GENERAL INFORMATION

All Souls Church is on Alabama St., near 15th. Take Alabama St. car. Members of the Hospitality Committee will be at the church on Monday afternoon and at each session of the Conference.

The Alliance Luncheon to be served at the church on Tuesday is open to all members of the Conference, men as well as women. Tickets are fifty cents each. All desiring to attend should notify Mrs. Fletcher not later than May 12th.

The luncheon at the church on Wednesday is given for the delegates by the ladies of All Souls Church.

The tickets for the Ministers Supper are fifty cents each. Notice of intention to attend should be sent to Rev. F. S. C. Wicks, 2041 Talbott Ave., not later than May 12th.

The banquet will be held in the dining room of the church. The tickets are $1.00 each and may be secured after arrival at Indianapolis though advance notice of intention to attend is desired. Such notice may be given to Mrs. Fletcher when accepting the hospitality offered by the church.

The Religion of Evolution.

MAXWELL SAVAGE, LOUISVILLE, KY.

I take the facts so ably presented by that great evolutionist, Henry Drummond, and merely try to show their religious significance.

If you have ever seen an old map made by the people of the Middle ages, while yet so much of the world was undiscovered, you have noticed that all that territory beyond the discoveries of man was filled in with horrible creatures and waste marsh. So with the map of the world of thought. The people think that whatever is beyond present knowledge must therefore be Godless and horrible. This idea is born of fear of tampering with the unknown.

Gifts of Brave Men.

Now, certain brave men in the last seventy-five years, penetrating the hitherto unknown, have given the world a new heaven and a new earth. 'Being of large discourse, looking before and after,' they have discovered a new vision of life. Controverting what Cardinal Gibbons has lately said of Darwin in a reported interview about the religious views of Edison, let Darwin speak for himself: 'There is a grandeur in this view of life with its several powers having been originally breathed by the Creator into a few forms or into one; and that whilst this planet has gone cycling on according to the fundamental law of gravitation, from so simple a beginning endless forms most beautiful and wonderful have been and are being evolved.'

The words of Bacon apply to many people, Cardinal Gibbons among them, regarding their view of evolution: "This I dare affirm in knowledge of nature, that a little knowledge of nature and the first entrance into it doth dispose the opinion to atheism; but much natural philosophy, and wading deep into it, will bring about men's minds to religion.' That is, a little knowledge is a dangerous thing. Therefore the only thing to do is to get more knowledge, and the more you get concerning evolution the more religious this wondrous story appears.

Today so thoroughly is evolution established that no man need be ashamed to treat humanity as an object of natural research. Of course, there are those people, who, jealous for a form of theology based on the Book of Genesis, refuse evolution. That is natural. For that theology cannot live, if evolution is to live. That theology is dead as far as the living, thinking, acting world is concerned to-day. But religion gains new strength from this new vision of God at work.

The Old and New Theology.

Of course you know the old theory of creation, how all things and all creatures were suddenly created in their present forms. On that theory all the creeds are based and the believers in these creeds are committed to the consequences of that story. But modern theology holds evolution to be the nobler way, holds that steady purposeful growth shows intelligent mind behind it all, and science backs that view. The problem of the churches is not one of a 'return to faith,' as they call it. Only by bringing their theology into harmony with the natural laws of God and with the rest of what we know today can the churches keep their real vitality in the present generation; only by theology allying itself with evolution can religion claim the attention of people who think.

I have had people who are loth to give up the outgrown, and yet knowing the modern to be true, try and combine Genesis and evolution. Such people should remember the warning of Jesus Christ not to put the new wine into the old wine-skins, for the old wine-skins always burst. These are the people who constantly look over the world of science for the gaps in our knowledge and think that there, in those gaps, they can find God. They seem to think that as fast as we learn about things we thereby destroy their divinity, as if ignorance ever could

be divine. If God is only in those places we do not know about, what will become of Him when those spaces are filled up. as they are being filled up, one by one, every year. Now, the idea of immanent God, the indwelling God of evolution is infinitely more divine, more grand, than the magic work of the old idea. The old view is less worthy of God and man, and is discredited.

What Evolution Is.

Now, what is evolution? Evolution is simply the story of creation as told by those people who know. It is an unfinished story as yet, but it is the only thing that explains the world and man. It is a true vision, a wonder-story, recognized and used by men as different in interests as Darwin and Tennyson, Herbert Spencer and Browning. What the Copernican theory has done for space, evolution has done for time.

"To undertand evolution at all we must look at it from the standpoint of its final product, man. If you wished to show a man who had never seen one an apple, you would not show him the ancestor of the present apple, the little thorny crab-apple, but you would show him the finest and largest product of the best modern orchard. So, remember, you simply cannot interpret nature from the standpoint of the atom. Not only physical things, but social and religious forces are as much a part of evolution as is gravity. Man—body, mind and spirit—must not only not be left out, but must be considered first of all.

Most people make the mistake of looking on evolution from a low physical viewpoint.

As Drummond says, in this great drama of evolution the struggle for life is simply the villian of the play, but the struggle for the life of others is the hero; and, as in every true drama, so here the hero wins. We find the struggle for the life of others, that is, 'otherism' or altruism, playing its part from the very beginning, and today we see these two still forever struggling, and as the world advances, the struggle for life becomes anti-social. In fact, evolution shows love becoming more and more involved as life evolves. For evolution does not stop with the physical man, but rises onward and upward in his mental and spiritual characteristics.

Would Be Outlawing God.

So I dare to say that evolution is a progressive revelation of God, an exhibition of His will working through the seamless garment of nature, and that to outlaw evolution is to outlaw the working of God.

Now, as electricity uses matter whereby to manifest itself, so this that we call life and spirit uses matter. The universe has been developed by an intellect resident in the unseen; for on every hand matter is surrounded by unseen power. So instead of abolishing God, evolution demands God.

So, I think we can say that the final product of evolution is love. Matter can not evolve or progress. Therefore, evolution is progress of spirit in matter, or using matter.

Now look back for a minute. This story begins with the globe a fiery mass of nebulous matter. Next there came a time when it became countless myriads of similar atoms rotating about each other in space. How could a world come from this? By two forces: Mutual attraction and chemical affinity. Science does not know what these forces are: It simply classifies them. As the mass cooled, two of these atoms combined. These two together were stronger than the other single ones near by. This pair absorbed others, and so on and on and on till the earth was finished. So at every step from the beginning until now, what might be called the social instinct, the tendency towards mutual strengthening and help, has been stronger than the destructive, disintegrating, selfish force.

So, I believe evolution to be a revelation, the ascent of the divine. Its religious importance is that it has brought a new hope into the world, showing all the varied manifestations of life to be one life, drawing together all creatures with bonds of one divine kinship, showing religion to be divinely natural, giving religion a creed science can accept,

showing God to be nearer than hands and feet, not a magic-worker, but steadily working without shadows or variation of turning, revealing Himself in His just laws in the worlds of nature and human nature, culminating in love. Its message is this, that evolution is on the side of the man who tries to rise, for progress is evolution's programme.

Inner Meaning Is Religion.

Its inner meaning is religious, for its object is to make perfect human beings and that is the real object of the religion of Jesus. They both work for the victory of the struggle for the life of others over the struggle for life. The religion of Jesus is the highest, topmost flower on the natural tree of life.

By this wondrous story we find millions and millions of years spent in making the earth; then millions of years spent to produce the highest plants; then millions of years until man was physically finished. This same life goes on in the development of man's mental and spiritual characteristics, 'first the blade, then the ear, then the full corn in the ear.' And to these people 'of large discourse, looking before and after,' it doth not yet appear what man shall yet become; but when we look back over this wondrous road whereby he has come so far, no wise man dares set any limit in the future. Simply through' that sworn interpreter of nature in the high court of reason,' Darwin who, of course, was called atheist and infidel, this vision has broken the old mental and spiritual bond age, and we see God not in unnatural miracles, but in cause and effect, following intelligible laws. Look at evolution from the viewpoint of the whole man, and you see a world of life, of spirit, to which the world of matter is subordinate.

The Nature of Belief.

PROF. EPHRAIM EMERTON.

If there is anything peculiar in the mental attitude of Unitarians toward religious questions, it is to be found in their understanding of what constitutes belief. The grounds upon which the faith is based are manifold in their variety, but they may readily be reduced to two. The appeal is made either to the support of authority or to the witness of the "spirit." As a rule the two are hopelessly entangled in the argument, but we can generally separate them sufficiently to make it clear to ourselves that the minds of men were working along these two lines. The attitude of Unitarians toward the whole subject of belief is clear. They confess themselves in the fellowship of those who in all ages have tried to maintain the rights of the Spirit as against the claims of authority, no matter by what name this may have been called.

The general definition of the Spirit is that it is the opposite of authority. It is that silent witness to the truth whereby we become certain of things that we cannot otherwise prove. We are, indeed, helped and comforted if we can find that others are impressed by these same truths. Especially if we can find ourselves supported by a long series of similar experiences, we are so much the more confident that the witness we are bound to believe is not a false witness and that we ourselves are not abnormal in our ways of reaching the truth. But, if such support fails us, if we have to stand alone in our own day and can find no fellowship in the past, still we are none the less bound. We may revise our own thought as often and as carefully as we will. We may humble ourselves as much as we can before the teaching of those who ought to be better and wiser than we; but, after all, if it comes to standing alone with the witness of the Spirit on our side, we dare not shelter ourselves behind the wisdom or the virtue of all the ages. The armour of our honest thought must suffice for us against all temptations to the comforts of conformity. This independence of all for-

mal authority is thus the Unitarian's first demand as he approaches the subject of religious belief.

The second is that religious truth shall not conflict with any other, or with all other forms of truth. He does not mean by this that it shall be subject to the same kinds of tests. He is quite aware that it cannot be demonstrated like a proposition in mathematics. It cannot be illustrated by experiment or observation like an alleged fact of natural science. It cannot be proved by syllogisms like a thesis in formal logic. It cannot be established by human witness like an event in history or a document in law. The witness of the Spirit is something different from all these. And yet we have a right to demand that it shall not contradict any one or all of them. The Unitarian cannot accept a religious statement which would imply that two and two make five, or that the same matter could be in two places at the same time. As he approaches any given proposition in religion he tests it by its agreement with this basic law. If it violates this, then, no matter how strongly it may appeal to his sentiment, he must reject or modify it.

Another demand that the Unitarian makes upon belief is that it shall come to him with an imperative command resulting from the nature of the belief itself. In other words, he reacts with a certain horror from every suggestion of "the will to believe." He recognizes, indeed, a certain attitude of mind or of temper which might be called "the will not to believe anything," and he is quite willing to condemn this attitude as subversive of all intelligent approach to truth. To believe nothing is as vacant as to believe everything. In neither of these ways can the self-respecting mind arrive at any conclusions worth having.

That is not the Unitarian's attitude. On the contrary, he has the most eager will to be a believer. To go back to our first use of the word, he "believes" in belief. Without it men seem to him to be drifting on a sea of careless impulses, carrying them no whither, stranding them, now on this shallow, now on that, until their lives are wrecked in hopeless confusion. But —and here is the whole point of the Unitarian position—when it comes to specific beliefs, the belief in a certain definite proposition, then he cannot for a moment admit the right of the will to have anything to say in the matter. To say that one believes a thing because one wishes to believe it seems to him to be mere foolishness. It is to him a denial of everything that makes up the idea of belief. Such an attitude of the mind—if it can be called mind—he regards as the very negation of intelligence. On this basis the belief of the world would have no other foundation than the shifting volitions of those who profess them. Belief would be a mere matter of taste or whim: I like a thing; therefore I believe it. True it undoubtedly is that what passes for belief is only too often so entangled with our wishes and our fancies that its real nature is concealed even from ourselves. The mere wish to agree with those we esteem modifies our expressions of belief, often to such a degree that we let ourselves be deceived as to what we are really believing.

There can be no doubt that in this way the will to believe is bound to affect us more or less; but this cannot alter the essential folly of the process. It is a process of evasion and denial. It cannot lead to constructive results. It is made up of compromises and half-waynesses. It diverts attention from the actual, positive needs of the individual to the minor considerations of expediency,or beauty,or order,or the seductive charm of agreement with the multitude. There can be no more mischievious perversion of all that makes belief worth having than this persistent subjectivity of approach to it. If it is folly in him who practices it, it is something worse in him who teaches it. But, if he may not appeal to authority, if he may not select his beliefs according to his tastes, where shall the Unitarian find the sanctions that will satisfy him? Unitarianism is often charged with being mere cold intellectualism as if it believed that religious truth rested wholly upon intellectual satisfaction. This charge it

distinctly denies. None knows better than the Unitarian that the mind alone is incapable of working itself out to conclusions that deserve the name of religious. All that he demands is that his intellect, because it is a part of the divine gift to man, shall not be degraded and insulted by being asked to accept things that are contrary to its normal processes. The word he likes best in this connection is reason, and by reason he means, not any definable process of reasoning, not dialectics, but that just balancing of all considerations which result in "reasonableness." This is what reason—the RATIO of the schools—has always meant, when it was not perverted to the uses of some hair-splitting faction. It means that enlightenment of the human soul which frees it from shadows of all perversions, which lifts it up above the reach of all lower motives into the clearer air of a calm certainty that nothing can confuse or diminish.

In this higher reason, the intellect has indeed its part, but it is not the whole of it. Religion is primarily a thing of the emotions, and these have their seat, not in that part of man we call the intellect, but in that still vaguer region we call soul. Precisely where the line is to be drawn between these two we do not know. The mind is undoubtedly influenced in its conclusions by the working of our emotional nature. Our emotions partake also of the intellectual within us. Without its guiding and controlling force, the emotions would run riot, conflicting with each other in a chaos of misrule. Without them the reasoning powers would work themselves out to sterile conclusions. Such has not infrequently been the apparent solution of the religious problem. Men have fancied they were elevating religion when they set it thus outside their real every-day selves. They felt this because of a deep-seated distrust of themselves as unworthy beings—vessels of wrath, or what not, so that religion came to seem a thing foreign to their essential humanity.

Now here the Unitarian feels himself to be on ground that is quite his own. He does not believe himself to be an altogether unworthy factor in the good world of God, and therefore he is not afraid to trust himself to the leadings of his own best thought and feeling. When he says he believes a thing, he means that this thing appeals to all that is best in the whole man that he is. The highest sanction he can find for his beliefs is in the inner witness of his own enlightened reason and his own disciplined emotion. Through these, and through these alone. he hears that convincing voice of the spirit of all truth. That in more precise definition is the witness of the Spirit, which we have been setting over against the evidence of authority, and the power of tradition.

On Going a Fishing

MANLEY B. TOWNSEND, SIOUX CITY, IA.

When Simon Peter said, "I go afishing" he said a good thing. When his companions said, "We will go too," they made a wise choice. They were tired, worn, discouraged. They needed rest, and physical and mental enjoyment. They knew where to find it—in God's great healing out-of-doors, beside the blue waters of Galilee.

Some one has said that angling consists of a "fish-rod, with a fish on one end and a fool on the other." Old Isaac Walton, however, in his constant meanderings beside the streams, is represented to have had the constant companionship of a book, and between the nibbles of the fish stored his mind with useful knowledge. In his book, "The Complete Angler," a book that Dr. Charles W. Eliot gives a place among the few that every educated person ought to read, he says, "There are many grave and serious men who pity us anglers; but there are many more grave and serious men whom we anglers condemn and pity." Not only did old Isaac Walton peruse the

printed page, but, spread out before his eyes was the great book of nature, full of living poems, fairy tales, romance, the biographies of trees, ferns, flowers, beasts, birds and fishes. This book he learned to read and, as he said, he found "tongues in trees, books in the running brooks sermons in stones, and good in everything."

Fishing is a Biblical occupation. Job speaks of drawing out leviathan with a hook, which ought to make him "high line" among fishermen for all time. The prophet Amos speaks of "fish-hooks" in an off-hand way. So I maintain it is an honorable as well as healthful diversion, sanctioned by Scripture and the example of the good and the great. The oft-repeated injunction, "spare the rod and spoil the child" has been misconstrued for many a long day. I have no doubt the rod referred to was a fishing-rod.

The Bible of Man is composed of sixty-six books and two testaments. But the Bible of God consists of an infinite number of books. From this old, old Bible the sages of Israel got their inspiration to write the Bible of Man. Where did the Psalmist obtain his songs of trust and his hymns of nature? From studying the Bible of God, whose open papers were spread above his head and about his path and under his feet and before his eyes and in his nature. And that is where we can read God's thoughts, even as Moses and David and Isaiah read them in their time. The book of revelation is not closed and sealed. It is open to us as it was to them and all we need do is open our eyes and read.

The world is full of beauty unseen by blinded eyes. It is full of mystery unfelt by unawakened hearts. It is full of divinity unknown to calloused souls.

"Going fishing" or anything else that takes us out into the clean open places with God and his open Bible is good for the soul. We leave behind our vexing cares and petty concerns that loom so large to our distorted vision, and get a better conception of real values. Life, death and eternity become great and solemn realities, full of wonder, awe and longing. We look through nature to nature's God. "Deep calleth unto deep." The soul stands before its Maker, stripped of its artificialities. The deep in us calls to the Infinite Deep, and the Infinite Deep hears and answers our calls. "Isaac went out to meditate in the field at the eventide." There he came face to face with God. That door is open to us, as it was to him. In this, as in so many things of supreme value "Ask and it shall be given you. Seek and ye shall find. Knock and it shall be opened unto you."

The Western Unitarian Conference.

"To Be" or "Not To Be"

We desire to submit to you a reconsideration of the following resolutions, introduced at the last meeting of the Western Unitarian Conference:

WHEREAS—The missionary work of the Western Unitarian Conference is not adequate to the opportunity presented.

RESOLVED:—That the W. U. C. cease to employ a paid Secretary, and to maintain headquarters in Chicago, and that the A. U. A. be invited to put agents in the field of the middle west, and to maintain headquarters in Chicago.

RESOLVED:—That the churches of the W. U. C. be requested to send their missionary contributions to the American Unitarian Association, and that the income of the invested funds of the W.U.C. be administered by the Board of Directors of the W. U. C.

A STATEMENT.

The above resolution will be presented at the next meeting of the W. U. C. at Indianapolis, in May, and we desire to have you consider the following reasons for its adoption:

1. There are at present two independent missionary organizations in the field of the W. U. C., where for the sake of efficiency there should be but one. The

fact that we all belong to both organizations, ought to eliminate all prejudices and suspicions and we should face the situation as one making for or against adequate results.

2. The W. U. C. is not strong enough for missionary work. Last year, the chief construction work reported by the Secretary was in Dayton, Ohio, and that was a joint effort on the part of the W. U. C., and the A. U. A. The Secretary, with all his enthusiasm, could simply maintain a sense of Conference unity, by visiting and encouraging churches already established. He could do no more because we have no resources with which to do more. Here is a vast field in the Middle West, and our cause has for many years been making little headway. The W. U. C. has not and cannot have the machinery nor the resources adequate to the needs of this section. Why, then, shall we persist in maintaining an unfruitful independence?

3. The W. U. C. is maintaining a Secretary and headquarters in Chicago, but the income of the Conference is hardly equal to the task. There is a growing deficit, with little prospect of relief. Even to approach the payment of our annual expenditures, the Secretary must contribute to the W. U. C. Treasury every dollar which he can possibly make from preaching in the field, But this is a direct handicap upon his efficiency as field agent. A field agent should be more free to work when the cause needs him most, but where he could get little or no pay for his work. We wish to remind the Conference that our Secretary carried on his work all through the summer, while the rest of us were having vacations.

4. We must remember that wherever there is constructive missionary work in the W. U. C. field, it must necessarily be supported by the treasury of the A. U. A. The W. U. C. can do dothing beyond what it is doing. The W. U. C. has the field and the A. U. A. has the money, and each is handicapped in its work in the Middle West, because it has not both field and money. Could any situation be more unsatisfactory? We think that the W. U. C. should retire, as a missionary body, because the A. U. A. has both money and agents.

The Unitarian body is not strong enough to support more than one effective missionary organ. The one to which we naturally look is the A. U. A. and it is the A. U. A. from which we may expect adequate results.

5. So long as the W. U. C. has its own secretary, it would be considered an act of intrusion for the A. U. A. to send an agent into the field of the W. U. C. But if the A. U. A. were free to maintain its own agents in the field, there is reason to think that we should see an advance in our cause at once.

6. The W. U. C., free from all disturbing anxiety over its rights, and saved from loss of time over its insignificant business matters, would become an inspirational Conference of real value, as are our conferences all over the land. New enthusiasm would come from progress itself.

7. We are not ceasing missionary work, when we cease to attempt such work through the W. U. C. We simply work through another organization, and free ourselves from the burden of maintaining an unnecessary duplication of machinery. Our churches are beginning to ask why it is necessary to have two missionary organizations, when one is ready to do all the work.

8. The income from the invested funds of the W. U. C. could be administered by the Board of Directors. Special work of great value could be done. A publication could be maintained, or a minister sent to a new movement and kept at the post for some time.

9. We desire that the whole situation be considered from the point of view of missionary efficiency. Various compromises have been suggested, but they have failed, as all compromises must fail to overcome the inherent faults of a dual system of missionary activity. Their chief aim has been to maintain the missionary independence of the W. U. C. when, as a matter of fact, that independence has not only ceased to have value, but is the one stumbling block in the way

of effective missionary work. Whatever actual significance was once involved in the W. U. C. independence, such significance has long since disappeared. Shall we allow old prejudices and outgrown sentiments to mislead us today? The Western issue is dead. There should be no East and West in Unitarianism any more than there should be a North and South in politics. The time for missionary advance has come.

MINOT SIMONS, F. M. BENNETT,
F. S. C. WICKS, GEORGE A. THAYER.
W. F. GREENMAN, JASPER F. DOUTHIT,
AMANDUS NORMAN, PERCY M. DAWSON,
JOHN D. REID, GEORGE R. GEBAUER,
J. H. JONES, EUGENE R. SHIPPEN,
HORACE WESTWOOD, E. A. COIL.
W. H. CARRUTH, A. M. RIHBANY,
GEORGE R. DODSON.

A COUNTER STATEMENT.

In order that this matter may be fairly considered by our churches some of the most obvious objections to the resolutions are here given the same publicity as the arguments in its favor.

It is not at all clear just WHAT advantage is hoped for and still less is it clear HOW such advantage is to be won.

I. It is alleged that a dual system is inherently vicious and all compromises foredoomed to failure. The resolution is another palpable "compromise," reserving to the W. U. C. directors the control of about $1700.00 a year and clearly maintaining a dual organization. We give up responsibility, but keep a degree of power.

II. The resolution assumes friction and misunderstanding where these do not exist. There is perfect harmony and cooperation between the A. U. A. and the W. U. C. The A. U. A. has recently had a field agent in S. Dakota, has an Educational Secretary now resident in this section and during the past year has sent two Billings lecturers into this district to the great profit of our churches. The W. U. C. is not trying to "keep the field" for itself in any way to hinder missionary activity.

III. The resolution assumes that the separate organization involves increased expense. This is a supposition contrary to reality. There is no duplication of work. Every dollar paid into the treasury of the W. U. C., relieves the treasury of the A. U. A. of exactly that much expense.

IV. The resolution assumes that a secretary paid by the A. U. A. would devote his whole time to organizing new churches. Does any secretary do this? Who would do the work now done by the W. U. C. secretary? Who would pay him? Is that work necessary?

V. The resolution assumes that the A. U. A. has money and men it is ready to put into this district, if the change is made, which it cannot or will not send here under the present arrangement. The fact is that this district could not receive a larger relative amount of A. U. A. money than it is receiving at present without injustice to other districts.

VI. The secretary of the W. U. C. has this year gone where he was most needed without reference to the fees to be received. He believes the churches of the district should meet the bill for traveling expenses and not ask people in New England or New York to do this for them.

VIII. The passage of this resolution is well nigh certain to bring definite losses to our cause as a whole:—

a. There would be a loss in total income for missionary purposes raised in our district. Not all the financial support of the W. U. C. could be transferred to the A. U. A. That organization would have an added burden without a commensurate increase in income.

b. More serious than the loss of income would be the inevitable loss in the sense of responsibility. The resolution clearly holds out to our churches the prospect of release from a burden; it suggests that some strong power will carry the work to success in this district while they will not have to lift so hard; that the work will be done, but someone else will take the laboring oar. If all the hoped for benefits were possible through the passage of the resolution this weakened sense of obligation would be too high a price to pay.

The vital objection to the resolution is not based on any "claim of rights," but on the "recognition of a responsibility."

THE EDITOR.

RUNNING COMMENT.

JOHNSON BRIGHAM.

Tempora mutantur — The ever-recurring phenomenon of history! Mr. Greenleaf, in the Westminster Review for March, has an interesting paper on "What Jesus thought of Religion," in which he leaves the reader strongly impressed with this phenomenon. He concluded with this remarkable series of antitheses: "The one who was done to death by priests as a blasphemer, is now honoured by priests as a god; and he who tried to upset a gigantic system of hierarchical imposture has been made the centre of a similar system far more lucrative and no less false. . . . He stood for ideas the most advanced, the most modern, as they are called today. He was a revolutionist, a communist, an anti-militarist, an anti-clericalist, an anti-nationalist, a doughty vindicator of direct action. Yet his name is used to bless wealth, sanction imperialism, consecrate arms, and support a mass of institutions that he either detested or despised." A mad world, my masters.

Without mentioning any of the great names which latterly have been mixed up with that of the clever Italian woman whose tricks of "spirit levitation" have deceived many of the very elect in the world of science, Professor Jastrow, of the University of Wisconsin, has done a public service by his serious consideration of "the Will to believe in the Supernatural," in the Nineteenth Century for March. He says that with a certain type of mind "it is not the force of evidence but the magnetism of conclusions that attracts; and intense conviction, far from being keen-sighted, obscures the vision." He closes with a touch of grim humor. Speaking of the value of "the mental, or, more correctly, the emotional catharthic," for minds of the Lombroso style, he says: "It tells sufferers from ingrown psychic trouble, that if only they will dig deep down and bring to the surface the suppressed and ostracised parasite that is preying upon their psychic tissue, the very act of explicit confession will bring peace to their souls."

A French journalist, the other day, challenged a rival journalist to mortal combat because his rival charged him with writing ungrammatically, and the world laughed at his folly. But, stop a minute, gentle reader, and tell me, on your honor, whether you ever had more of murder in your heart than when some compositor made you use a "whom" for a "who" or any of the other words so commonly misused by those who have only a smattering of grammar; and, when after you had made the correction in the proof, you found the proof-reader, or perhaps the intelligent compositor, had decided your point not well taken and allowed the error to stand? The writers I know and sympathize with would prefer to be charged with arson rather than to be placed before the public as the deliberate users of an objective for a nominative, or a plural for a singular. Human nature is so very human.

Board Meeting.

The Board of Directors of the Western Unitarian Conference met at the Chicago Headquarters Friday, April 7th, at two o'clock. Present Mesdames Delano and Lynn, Messrs. Hawley, Hosmer, Pittman and Smith. The program committee presented a provisional program. This was adopted by the Board and the committee was empowered to make changes in the program if need arose without referring the matter back to the Board. Adjourned at four o'clock.

ERNEST CHARLES SMITH, Sec'y.

Secretary's Field Work.

Since our last issue the secretary has preached at the Third Church, Chicago taken part in the installation of Rev. E. D. Martin at Des Moines, met the people at Rock Rapids in conference, preached at Luverne, spoken at Brookings, preached at Menomonie, Wis., and at Serena, Ill., attended board meetings at Madison and Moline and a meeting of the men's club of our Davenport church. He was also able to attend the April meeting of the Chicago Associate Alliance at Unity Church. Much time was devoted to preparation of the program for the Annual Meeting of the Western Conference.

NEWS FROM THE CHURCHES.

OHIO.

MARIETTA.—First Unitarian Church, Rev. E. A. Coil. The annual meeting of the church was held on Tuesday evening, April 11th. About one hundred and forty people were in attendance and there was an enthusiasm manifested that assured good work in the future. The reports showed the various departments to be in good condition, and the treasurer's report showed that all the current expenses of the past year had been paid and a small balance left over with which to begin the new church year.

It is generally recognized that the position of the church in the community is being strengthened. The pastor, Mr. Coil, has been in Marietta longer than any other protestant minister now in active work in the city, and the many calls he has to speak at different places and on all sorts of occasions where a minister is desired as a speaker gives him an unusual opportunity to emphasize the principals of our liberal faith. He never loses an opportunity to proclaim that the essential thing in religion is love to God and love to man, and that the fruit of love is reverence and loyal service. As people come to see this truth their interest in the liberal church and its purposes deepens. On Easter Sunday Commandery No. 50, Knights Templar, attended the Unitarian church service in a body and the pastor, although not a member of the organization, had the honor of preaching the sermon on that occasion. Although the harvest here is great and the laborers comparatively few, the outlook for liberal religion in Marietta is encouraging to those interested in its promotion.

ILLINOIS.

CHICAGO.—On Wednesday evening, April 19th, some sixty Chicago Unitarians braved a rainstorm to sup together at a down town tea room and to meet and listen to Rev. W. I. Lawrance, President of the Unitarian Sunday School Society. Mr. Lawrance prescribed an increased interest in and an increased efficiency by our Sunday Schools as the proper tonic for any feeling of lassitude in individual churches and in the denomination at large. Questions from those in attendance brought out several helpful suggestions concerning matters of detail. We hope this Western trip of Mr. Lawrance is but the first of many.

SHEFFIELD.—First Unitarian church Rev. C. A. Polson. On the evening of April 5th, Mr. Lawrance, President of the Sunday School Society, spoke to over a hundred people in our church, rousing a new spirit of hopefulness and a new sense of obligation. Next day twelve of our women went to Geneseo to take part in the formation of an Associate Alliance. Our Young People's Religious Union, recently organized, now numbers twenty members. The Union is studying our Unitarian leaders, the subjects for April being Emerson, F. H. Hedge, H. W. Bellows, Thomas Starr King and Robert Collyer.

IOWA.

HUMBOLDT.—Unity church, Rev. H. H. Burch. On March 12th the evening service was given by Mrs. Harriet Lake-Burch from her own poetical writings. The church was packed to the limit of its capacity and all pronounced it an interesting and profitable evening. The readings were interspersed by selections from her poems sung to music which was also written by Mrs. Burch.

March 19th, Mr. Burch preached by invitation in the Unitarian church at Keokuk, the pulpit here being filled both morning and evening by Rev. Eleanor E. Gordon, whom her old Humbodlt friends are always very glad to hear.

On March 26th the evening service consisted of a memorial to the poet Sam Walter Foss. A sketch of his life was given and interpretations and readings from his poems.

Mr. Burch a few Sundays since announced that he would preach from any subjects that might be furnished him by members of the congregation. Several parishioners have responded to the invitation and furnished subjects among which "Why I am a Minister" and "The Church of the Future" may be mentioned. The attendance at both morning and

evening services has been a gratifying increase above that of the previous year indicating a quickened interest in church activities.

SIOUX CITY.—First Unitarian church, Rev. Manley B. Townsend. On his return from a recent Billings lectureship tour of the South and Southwest, Rev. Adelbert L. Hudson, of Boston, stopped off at his old home in Sioux City to meet and greet old friends. He remained with us nearly a week; to the delight and profit of all. This church gave Mr. Hudson to the ministry, and has ever felt great pride in his eminent and useful career. Among the social honors tendered him was a dinner by Mr. James F. Toy at the Waudannie Hotel, where some thirty of his old business friends and associates met him in remembrance of "Auld Lang Syne." Mr. Hudson preached a powerful sermon to a crowded house the following Sunday. His visit was an inspiration.

The annual meeting and supper was held Wednesday, April 5th. About 200 were present, one of the largest annual meetings in the history of the church. The reports were most encouraging and showed that the church, the Sunday School, the Unity Circle, the Unity Guild, the Unity Club, and the Boy Scouts, were all in a prosperous condition. $5,200 was raised and expended during the year. Of this, a little over $1700 was raised by Unity Circle and Unity Guild, the two woman's organizations. The Sunday School, which lost nearly one-third of its membership last summer by removal from the city, has fully gained its former membership. A strong study class, under the leadership of the minister, is studying the book of Job with absorbing interest.

The Boy Scouts work grows in interest and in numbers. There are now twenty-eight members. A number of boys have entered the Sunday School through the Boy Scout route. This work holds out large promise of usefulness. We have a number of very fine young men to help in the work.

Rev. William I. Lawrance, president of the Unitarian Sunday School Society, was with us April 10th and gave an address on "Religious Education" to a deeply interested audience. We feel confident that this address will bear fruit in many ways, stimulating the interest of all and leading to the innovation of some methods that will make our already fine school a still better one.

We had a splendid Easter, with a large congregation, fine music, beautiful decorations and a deeply devotional and uplifting service. Two little ones were christened and eleven adults joined the church at the close of the service. The Sunday School rendered an interesting concert.

MISSOURI.

ST. LOUIS.—The visit of Rev. W. I. Lawrance to both the Unitarian churches of St. Louis may fairly be reported as an extraordinary event. He addressed three audiences and left an impression deeply imprinted on the minds and hearts of all who heard him. He first spoke to the group of teachers, and others specially interested in Sunday School work, at the Church of the Unity, he preached at the Church of the Messiah Sunday morning, April 2; and the following evening he addressed an after-dinner audience of men from both churches on conditions in Japan, with references to our work there and questions commonly asked about land and people. Such service as Mr. Lawrance performed for us will count in every part for confidence in the cause of Sunday schools, and for increased effectiveness in carrying on their work. It has created an interest and enthusiasm due to his genuineness, his freedom from any perfunctoriness of manner, his candor, his mastery in the field he occupies, and his splendid powers of address. At once, as a result of his visit, it was resolved to include the Sunday School Society among our missionary agencies and give it due share, in our denominational contributions, and for the first time in its history the Church of the Messiah will send contributions to the national society having in charge the building up of our churches from within. The splendid work Mr. Lawrance is doing is an inspiration and a

power far beyond the limits of his special field. He is an example for sterling reliability, for unpretending honesty of purpose, for sheer ability, and for wise dealing that commends itself without any arts of diplomacy or policy. St. Louis is under obligations to the Sunday School Society for a revelation of its missionary opportunity in the visit of its President, and congratulates our churches thus opened.

KANSAS.

LAWRANCE.—First Unitarian Church, Rev. F. M. Bennett. The meeting of the Associate Alliance which was to have been held in Kansas City April 7th was postponed owing to the death of a member of that branch, Mrs. Beede, whose funeral was held on this day.

Sunday evening vesper service is being given during April. The services are well attended. The new organ adds much to the efficiency of the church in these ways.

The Sunday evening meetings with the students have been more than usually fruitful this year. The earnestness and freedom of the discussion of religion and social themes are especially creditable.

The minister's Monday evening study class has closed its sessions for the year.

The meetings of the Women's Branch Alliance have been more largely attended than ever. A study of Sunderland's Origin and Character of the Bible has been pursued.

A successful supper served by the men of the church was recently given. Such occasions tax the capacity of our equipment.

The Sunday School has the help this year of interesting illustrated talks on the great art and artists of the world by Dr. Newport of the University of Kansas. She is giving a series of evening lectures also on the world's great painters, from Giotto to Whistler.

The reports of all departments of the work of the church which were given at the annual meeting April 12th showed greater activity and interest during the past year than ever before.

This was purely a business meeting and was held during the progress of a destructive cyclone through the city. Three new members joined the society at this meeting, a total of 14 being added to the rolls this year.

The Meadville District Conference met at Dunkirk, N. Y., on April 18th and 19th. The program provided an Alliance meeting in which the topic discussed was "The Alliance and the Sunday School;" an evening session devoted to "Church Efficiency," with addresses by Hon. J. D. Hancock, Rev. Peter Molyneaux and Rev. E. A. Coil, followed by brief discussions by Pres. F. C. Southworth, Mr. C. E. Ladd and Hon. Leslie A. Pease; a business session with address by Rev. George H. Badger; a session devoted to "Religious Education from a Liberal Viewpoint,' with addresses by Mr. Edward H. Letchworth, Dr. J. F. Stephan and Rev. H. T. Secrist and discussion by Dr. L. W. Mason, Mr. O. W. Burroughs and Rev. G. H. Badger; a Platform Meeting with addresses by Prof. F. A. Christie and Hon. Thomas Mott Osborne.

ALLIANCE NEWS

The Chicago Associate Alliance met with the Alliance of Unity Church March 6th at 11 a. m. The exercises opened with organ music from Miss Palmquist and the reading of some beautiful passages from Maeterlinck's essay on "The Invisible Goodness" by Rev. Fred V. Hawley. The President, Mrs. E. C. Smith, then took the chair and called for the reports of secretary and treasurer which were read and approved. A nominating committee was chosen to present a ticket at the annual meeting to occur May 4th at Hinsdale.

An invitation on from the Ladies Social Union of Unity Church, Oak Park, to the Chicago Associate Alliance, to hold one of its meetings at Unity House next year was read, and vote of acceptance was unanimous and enthusiastic.

Various matters of business were disposed of and then the Alliance gave its attention to the program of the day, listening first to a very interesting report by Miss Marian Lewis, chairman of the Post Office Mission Committee. She sketched in brief the work of that com-

reason for hope from near and far indicating an increased desire for a pure and liberal faith.

Mrs. Dellgren supplemented her report by a special report of P. O. Mission work among the Swedish population of Chicago.

The subject for the day was "Alliance Work, "What Methods Best Meet the Needs of the Unitarian Church Today."

Each of the seven branches had been asked to join in a symposium, contributing some thought to the general theme.

Miss Fry was the first speaker and emphasized the necessity of faithfulness on the part of each alliance to the best interests of the church, of which it is a part and the strength gained thereby.

Mrs. Dellgren said the ultimate aims of alliance work should be the same as that of the church, to promote and support the spread of a liberal and pure religion. The right methods will surely be found if the great purpose is kept in mind. Strong alliances help the church, and strong, free churches help the life of the nation.

Mrs. Plumb said, "Unitarians are so afraid of dogmatism that they are apt to let the support of their denomination suffer—but if the Unitarian Church is not worth working for it is not worth having. Let us give each other the support that any honest effort deserves."

Mrs. Delano said "The Alliance is more than a social club or an aid to society. Does it always maintain the higher interests for which it should stand? The financial part is necessary and should have its place, but as a means to an end not as an end in itself."

Mrs. Colby said, "Religion is service. It is not the love we get, but the love we give that brings the pleasant memories for the years to come. These would be the solvents of alliance problems if followed out."

Mrs. McCarthy thought that every meeting of every branch should make some effort to stand for something in the community, not merely for the branch and the church itself. She thought the Associate Alliance also should stand for mittee during the year and showed much more than denominational interests, important as those are. We should give help to some big, vital cause. The things we are doing are all important but much more might be done and many more persons would be interested in our work if we would broaden out and give our support to some of the great questions of the day.

Notwithstanding the fact that heavy rain fell all the morning there were seventy-seven present. The collection amounted to $8.63.

The meeting adjourned at one o'clock and enjoyed luncheon provided by the hospitable women of Unity Church.

CORNELIA T. FLEMING, Secy.

The next meeting of the Chicago Associate Alliance will be held with Unity church, Hinsdale, on Thursday, May 4th, at 11 o'clock. Annual meeting with election of officers. Address by Rev. M. Rowena Morse. Box luncheon at one o'clock. Take 10:15 a. m. Suburban train at Union Depot.

In response to an invitation from the Geneseo, Ill., branch of the Alliance, a large delegation from Davenport, Ia., and Sheffield, met with the Geneseo branch to form an Associate Alliance, on April fifth.

The following officers were elected:

President—Mrs. M. J. Miller, Geneseo.

Vice-Presidents. — Mrs. James Orr, Geneseo.
eseo; Mrs. E. E. Batty, Sheffield; Mrs Alice Fifield, Buda; Mrs. Ficke, Davenport.

Secretary.—Mrs. F. W. Morrasy, Sheffield.

Treasurer.—Miss Clara Evans, Buda.

Rev. William I. Lawrance, President of the Untiarian Sunday School Society, gave a very interesting address on Sunday School work and pointed out to the Alliance its opportunity to help the Sunday School and church.

The meeting adjourned to meet at Sheffield on June first.

The Alliance of Geneseo very generously provided a luncheon and supper for its guests and is to be congratulated on the success of the meeting.

(*Continued from second page of cover.*)

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev. C. A. Polson.

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts., Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 908 W. Nevada St.

MINNESOTA.

ADRIAN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish) Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F. Greenman, 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Grand Ave. Hour of service, 10:45 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

DESMOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M. Rev. Everett D. Martin.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry H. Burch.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M. Rev. Robert S. Loring.

KEOKUK—First Unitarian Society. Hour of service, 11 A. M.

PERRY—Unity Church. Hour of service, 10:30 A. M.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M. Rev. Manfred Lilliefors

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church Dale and Tejon Sts. Hour of service, 11 A. M. Rev. J. Lewis Marsh, 219 E. Monument St.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M. Rev. J. C. Mitchell.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M. Rev Milton R. Kerr.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M. Rev. Edwin G. Brown, 219 W. 6th St.

SOUTH DAKOTA.

BROOKINGS—First Unitarian Society. Rev. Robert P. Doremus, 510 Medary Ave.

KENTUCKY.

LOUISVILLE—Church of the Messiah, Fourth Ave., and York St. Hour of service, 11 A. M. Rev. Maxwell Savage, The Chesterfield.

WE declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement